A SERMON

PREACHED UPON SUNDAY THE THIRD OF MARCH

In St *Maries* OXFORD,

BEFORE

The Great Assembly of the Members,

OF THE

HONOURABLE HOUSE OF

COMMONS

There Assembled.

OXFORD,

Printed by LEONARD LICHFIELD, Printer *to the Vniversity.* 1643.

contribute, such as I have, (Qui non potest Agnum, Co-[illegible] *offerat, [illegible] Stones his Rough and Unpolisht Sawes, to the Building of this* Temple: *Which* Stone, *if any man shall goe about to asperse with his* untempered Morter, *not suffering it to be laid on the stones in* Solomon's *Temple were) without Noyse; Let him know, that I, who have already sacrificed his whole* Fortunes, (*such as they were,*) *and is ready with all Cheerfulnesse to lay down his* Life, *will not be unwilling to Expose his* Name; *if hereby, he may be made able, in the least measure to promote the Glory of his God, and the Wellfare of his Brethren.*

Sir, This is That which I plead for in the Pulpit, though, I confesse, with more Zeale, then Learning; and this is That which you Fight for in the Field, with no lesse Courage then Loyalty. I have the honour and happinesse to be a witnesse of your Compassion towards your Brethren *and of your Zeale towards God: And therefore, while I see* You *beare in one hand*
1. Sam. 13. 20. *a Sword,* sharpned *in* Israel, *not* among the Philistims, *against the Rebellious* Sheba; *and in t'other a Stone, hewen out of the Spiritwall* Rock, *for Sacrilegious* Achan: *I hope, this* Your *known detestation of Rebellion and Sacriledge;* Your *cleare and unbiass'd pursuit of Religion and Liberty, will encourage that in Another, which* You *Practise* Your *selfe. The confidence whereof invites Me to begge* Your *Protection to this Sermon, and the Author of it.*

SIR,

Your most observant,

at Your Command,

GEORGE WILDE.

PSALME 122. Verse 8, 9.

For my Brethren, and Companions sake, I will now say, Peace be within thee.

Yea, Because of the House of the Lord our God, I will seek thy Good.

THat there may be an *Vnmeet* Peace, and that there may be a *Iust* Warre, is so cleere and evident a Truth, that in most ages of the World, we shall find it written with the poynt of a Sword, in Characters of Blood. And as cleare it is, that we are bound to Pray against them both: Against such a Peace, as only skinnes the sore, but repairs not the body; a Peace that promises a subtle superficiall Quiet in the Fathers dayes, but threatens the Sonnes with an intestine and more lasting Warre. And against all Warre, if not for the many sinnes which Int themselves even with the iustest Cause, yet at leastwise, for the Temptations sake, which in the holiest Warre too often assault the bravest Champions: And we

Ela. 2. 4.
Mic. 4. 3.

are

are bound to pray against all Temptations in what kind soever.

I am not, dare not be of his Religion, who said, that *Gunpowder in the Field gave as sweet a Perfume, as Incense on the Altar*: And yet, such may be the case, and such now it is, that the Incense at the Altar burnes the sweeter for the Gunpowder in the Field. The smoak of the Cannon is good or bad, as the cause is so; and that which proves a stench, an odious stench in the nostrills of the Almighty, when it is used to blow up a State; when it is fairly exercised to defend Religion, then it smells like the precious Ointment upon Aarons Head.

I presume, the *Socinian* is not here, who subscribes to the unlawfulnesse of all warre; so subtlely taught the *Anabaptist*, till he had compassed a mighty strength, and a Power of resistance: He taught so, till he made *Germany* reele with his thundering Legions, borrowing that very argument to beat down the sword of Warre, which the *Jewes* at this day make use of, to cry down the Saviour of the World, and the Prince of Peace, as not yet come, *viz.* That in the time of the Gospell all Nations are required to *beat their Swords into Plow shares, and their Speares into Pruning hookes*. Whereas indeed the Prophets doe hereby commend unto us, not the Practice of Christians, but the Doctrine of Christ. If we would put on the Lord Jesus, that same love and meeknesse, which we ought to do, and become such men, as Christ in his Gospell chargeth us to be, there would be no need of the Sword then, we should be greater strangers then to the lowd reports of Warre, then we are now to the sweet sounds of Peace.

Esa. 2.4.
Mic. 4.3.

But now, the Almighty, who is himselfe the Lord of Hosts, as well as the God of Peace, hath put a Sword into

the

the hand of the supream Magistrate, a sharpe edged Sword, not a painted Dagger, and *Warres well grounded are noughtelse* (saith my Author) *but suites of Appeale to the great Consistory of Heaven.* However, it will appeare that Israel found not so much comfort in *Davids* victorious Lawrell, as under *Salomons* ever peacefull Vine. There may dwell more of Honour in a scarrified face, but in a smooth skinne there shines more of Beauty; this, a wolfe of Cremlon, and that of chance. We must still preferre the Olive to the Ivie. *David* one of the three Worthies of *Israel* did for Whose sword, though it were drunke with the blood of Gods enimies; yet you shall never find him to begin the Quarrell with them; he was forced, in a manner to Fight for the Peace of *Ierusalem*, and to shew how great an Enemy he was to Warre, (which most commonly has been an Enemy to Religion and Liberty) he onely called up all his Brethren to Pray for that Peace, but for their sakes is resolved to lead them the way.

For my Brethren and Companions sake, I will now say,

Peace be within thee.

Because of the house of the Lord our God, I will seek thy good.

Religion and Liberty, those two Atlantes, the Pillars upon which *Ierusalem* stands, and which are now so much prejudiced by our Enemies, so much sought after by us, are the two motives in my Text, which here first set a good King upon his knees to pray for the Peace of *Ierusalem*, and then set him upon his legges agen, (if need be) to fight for that Peace.

For my Brethren and Companions sake, there's his Charity, or, you may call it in a larger sence, the *Liberty of the Subject*. For which we have the Royall word of a King,

 I will

I will now say (saith he) *Peace be within thee*, or, *I will wish thee Prosperity*: as some read it. Now Peace without Liberty, Prosperity and Bondage are they not inconsistent? But secondly, *Because of the house of the Lord our God*, Behold here his Piety, behold here, the Religion of our *David*, and for which (*O Ierusalem*) he will more then Wish, he will endeavour thy good. So that, if either his Heart or his Braine, if either his Pen or his Sword can purchase the Peace and Prosperity of his Brethren, together with the pure worship of his God, we have his full and Princely Resolution. I *will* say, and I *will* seek.

Thus we find in this Text two things, an *double act* enforced from a *double motive*, an *act of wishing*, and an *act of seeking*. The first relates unto the Heart and the Tongue, *Loquar de Pace tua*, I *will pray for thy Peace*, or I *will wish thee Prosperity*. The second unto the Braine and Hand, indeed all the members, *Quærendo bona tua*, I will Study, I *will seek thy good*.

Corresponding to which *double act*, we have a *double Motive*.

1. For the *wishing* and *seeking*, a *Motive* of *Community* and *Compassion*.

2. *Because of the house of the Lord our God*, a *Motive* of *Piety* and *Religion*.

I begin at the *double act*, which I shall twist together into one discourse, and (as I am able) discover unto you a good King labouring both in Word and Deed for the Peace of *Ierusalem*.

I will now say, Peace, &c.

I will seek thy Good.

And here to facilitate the clearenesse of this point, let us first take a view of the State of the Kingdome in the seaso-

nablenesse

dableneſſe of the will. I will *Now* ſay. Which inſtant of time, though in the ſtrictneſſe of King *David's* Chronicle, it reflect only upon the returning of the Arke out of *Ierusalem* from the hands of the *Philistines*, yet becauſe it's ſtrictiny and ſearch after Peace, was eminent throughout all his perſecutions, both from Forraigne and domeſtique Enemies; and becauſe this Pſalme of *Degrees* was indeed a *Te Deum*, ſet and tuned for him to ſing upon every ſolemne Feaſt day, and at all times wherein he heard his People approached the Courts of the Lord. Therefore we ſhall take leave to runne his *Now* through each ſeverall trouble of holy *David's* Raigne. I will *Now* ſay, *Now*, that you have drunke deep of the dregs of Gods wrath; *Now*, that you have ſeen with horror, and ruddi with ſoſſe the curſed Counſells of *Ahithophel* which yet you *bear into*, *as unto the oracles of God*. *Now*, that ſo many *Iſraelites* have fallen and periſhed in the unnatural Rebellion of *Abſalom* and *Sheba*. *Now*, that the houſe of *David waxeth ſtronger and ſtronger*, *and the houſe of Saul waxeth weaker and weaker*. *Now*, that the multiplied ſucceſſes of a righteouſ ſword, might miniſter to a more abſolute Dominion, and invite me to expect a perfect and full ſignall Conqueſt over my Subjects, promiſing a double right to a Throne, as well through your Blood, as by *Samuels* Oyle, yet *Now* am I ready to embrace a Treaty of Peace: and to evidence into the World, that the proſperity and welfare of *Ierusalem*, is the prime aime of its Soveraigne, I will *Now* ſay, Peace be within thee.

I will forget how *Shimei* curſed the *Lords Anointed*, and how my *Meſſengers* whom I ſent to *Hanun* with an Olive Branch in their mouthes were villenouſly entreated by the *Princes of the Children of Ammon*. I will forget all this,

1.Sam.25.

2.Sam.16.

1.Sam.13.

2.Sam.16.23.

2.Sam. 3.1.

2.Sam.16.

2.Sam.10.

and

2.Sam.25 and I shall forgive moreover the Churlishnesse of *Nabal*,
2.Sam.16. and the false suggestions of *Ziba*: my houshold Servants who eat bread from the Kings Table, they shall not for all their Apostacy, be forced (as their Master was) to eat the bread of Affliction.

2.Sam.23. And though the *Ziphites* and the *Keilites*, whom I rescued from danger, and protected by my presence, would secretly have betrayed me into the hands of mine Enemy, yet I will passe an Act of Oblivion upon this their treachery: I will *Now* say Peace be within thee. Nay, were that *Sheba Nabal* now living, who *stole the hearts of the men of Israel from me*, and who, under pretence of doing Justice, sitting *Judge upon the Judicatory*, (*There is no man deputed of the King to doe right*; and therefore, *O that I* (saith he) *were made Judge in the Land, that every man which hath any suit or cause might come to me, and I would doe him Justice*, 2.Sam.15.3. And then under a colour of Religion, seized on *Joab* upon the *Altar*, *who went in their simplicity, and they knew not anything*, v.11. but afterwards by a *wonderfull increase*, grew up unto a great Rebellious Army, to take away violently the *Crowne* and *Dignity*, but the very *life* of their Liege Lord. 2.Sam.17.2.4. Yet neither should he be exempted from Repentance and Pardon (if he would lay hold of it) I would *Now* say, Peace be within thee.

Tis true, that Peace carries as glorious a presence with it, as harmonious a sound, as full a traine of Epithites, as (I think) any blessing under Heaven. Βεβαιότατον, ἀβλαβέστατον, κάλλιστον, in *Aristides*. Lofty expressions all of them: yet they all come short of him, who fancied a kind of malaciousnesse even in an *unjust* Peace: *Injustam Pacem Justissimo Bello*: the only place that ever the Terme *unjust* serv'd

serv'd to a good sense. But still we are too shallow. The blessings of Peace are beyond both *Greek* and *Latine* Oratory: the *Gospell*, and *Christs* most precious blood must come in to rate them. Our Peace, *Pax nostra Christus esto*, it cost God no less then an Incarnation, and a Crucifixion too: whereby he atchiev'd the Title and honour not only of being the Author of Peace, 1. *Thess.* 5. 23. but is the Prince of it, *Esa.* 9. Prince of that Peace, which is itself a Princesse. If Saint *Paul* have any skill in Principalities and Powers. Who therefore calls upon us for our Allegiance, to be Loyal Subjects, and to *suffer with all thankfulnesse the Peace of God to rule in our Hearts. Regat, Imperet*, saith he, *Colos.* 3. 15, Let it have Dominion over you, and therefore at least, a Princesse. A pleasant victorious Princesse, *Quæ Superat omnem intellectum*: a Wise and valiant Princesse, *Quæ munit & custodit corda vestra*. And the Peace of God (a Peace which I am confident *David* wished to be within *Ierusalem*, as well as an eternall Prosperity) *And the Peace of God which passeth*, ὑπερέχουσα, *which subdues and Conquers all understanding, shall keep*, φρουρήσει, which is a military word, shall entrench and guard, *your hearts and minds through Christ Jesus*, Philip. 4. 7.

But these, however convincing arguments in their own nature, (and me thinks the Gospell should need no Second, no other Spokesman then the *Messiah*) yet when they encounter ours so perverse and stubborne, they win but weakly upon our affections. The only Masculine Logick now lies in the Sword, and we must hast unto the Camp for a true definition of Peace.

When once we begin to find the Sword stearing from a Neighbours Bosome to lighten in our faces, and to lodge

in our Bowells. Then presently we advance into an extasie of expression, blessing those former dayes, now forfeited by our sinnes, wherein we could call somewhat our Owne, our Estates and Fortunes our Owne, our Children and Servants our Owne, our Owne Bodies, yea and our Consciences they were our Owne: For even in Religion we can remember the day, when we had a *Propriety* in that too. Then we can say, O thrice happy Peace, wherein we might see the King and Subject so incorporated each into other, as that *Salus Populi* was not distinguish'd into phrensie, or put upon the rack to make an argument for Rebellion. Nor yet *Praerogativa Regis* raised as a step or stairs to Tyranny. But were both of them like the two eyes in the Body, shending equall light, and darting forth a comfortable shine to the head and to the inferiour members. Compare these times with what we have lost, and our Fathers dayes will run the danger of an *Utopia*, be deem'd rather the sport of a luxuriant Fancy, then any reall truth. Then when the King seem'd rather a Steward for the people, then a Lord over them, and when the People were so endear'd into the favour of the Prince, as if there had been an holy kind of Anarchy in State, and every man had been both a King and a Subject: well may we ingeminate the Rapture, and Cry, O thrice happy, O thrice blessed Peace.

And yet, to redeeme those times, and to recover that Peace, the blessings whereof we have learn'd so throughly from the miserable effects of Warre; God knowes how few there be who are contented to spend more then an empty Prayer, a little wholsome breath, and a cheap wish. I will *wish* thee Prosperity; and I will now *say*, Peace be within thee. If words could make the purchase, should we not all be buyers? But, I will *seek* thy good, seek in

through

through fire and water, engage my Life & Fortune for the Peace of *Ierusalem*; I doubt me this will prove a hard Chapter to those, who through avarice, lazinesse, or Cowardice, have causelesly resolved before hand, we shall be all undone; and therefore make it their only shifting study, how to fall last in the Field. Whereas indeed God may justly challenge the very spring of our Actions; and therein is to be invocated and petitioned, not only with the Heart and Tongue, but likewise with the Hand, or what other member we can finde more Active, for the procurement of our Peace. For otherwise, to Pray with the Lipps, and unpray with the Hand, i.e. to begge Peace at Gods hands, and scarce stretch out our Own to take it, what is this, but to play handy dandy with our maker? We would have Peace, but not yet, *Lord*, or, we would have Peace but are loath to Buy it; Or if Buy we must, will not a little Sweat serve the turne? This marketing and chaffering for Gods blessing, which was wont to be cheap at the price of Blood, is to dally with his *mercy*, and calls assuredly for his *Justice*.

How much better therefore that posture of the men of *Iudah*, whom we find with a Petition in their mouth, and a sword in their hand? They cryed unto the Lord their God, and Fought with their enemies. 2. *Chron.* 13. 14. & 14. 11. indeed, as the Kings ἐκζήτησιν, in the last verse of this Psalme, signifies a through Seeking, a Search with Prayer; so at the fixth verse, the Peoples ἐκζητεῖται, is a through Praying, a Prayer not without Seeking; and in both words we read great endeavours.

It seems, the Peace of *Ierusalem* was lost; as doth appear by *Davids* seeking for it. And he sought it in the *Wildernesse*, at *Nob*, in *Gath*; he sought it at the hands of friends

 and

and Strangers; nay, he saught it most passionately from them who had least reason to deny it. And, think we, he would have parted with his Wives, his *Ionathan*, his friends and servants, (and you know, all this he parted with afterwards, out of a pure love to Peace) would he have fled from the great City to *Mahanaim*, and chang'd the Royall Palace for the Cave *Adullam*? 1. *Sam.* 22. 2. Where we read, that *every one that was in distresse*, (to wit, for a good conscience sake) *and every one that was in debt* (*i.e.* beggar'd and undone, they and their Children, by the rage of a prevailing Enemy) *and every one that was discontented, or bitter of soule* (to wit, to see the Lords annoynted so malitiously traduced and persecuted) *gathered themselves unto him, and he became a Captain over them: and there were with him about foure hundred men*; not above *foure hundred men* at first, when he defended himself fro *Assasines*; and but *six hundred men* at first, to shield him from the *Rebellion* of *Absalom*, 2. *Sam.* 15. 18. And (think we) he would have endured all this, and have set up with a handfull of men against the many thousands of *Israel*, had it not bin by some particular Item and encouragement from Heaven, to go in quest for some such rare publique blessing, as the good and prosperity of *Ierusalem*?

I *I* (saith he) *will seek thy good*: as if he had said: Well, 1. Sam. 22. listen how bloodily *Doeg* that *Edomite*, is bent against the Prophets of the Lord: I heare of a Trumpet blown by the 2. Sam. 20. treacherous *Sheba* to unite *Ephraim* and *Manasseh* against loyall *Iudah*. *Ahithophel* too, who plots how to dry up the 2. Sam. 17. Holy Oyle wherewith I was annoynted, and so consequently to alter the very Ordinance of God, and to bring Confusion upon *Ierusalem*; let him plot and contrive still: Psal. 23. But marke the end of him. And though *Ioab* and *Abner*

should

should be so little touchd with the feeling of Gods instant judgements, as to sport in Blood; ¶ *Let the young men now arise and Play before us.* 2. *Sam.* 2. 14. a strange bloody kind of Play, for *every man to thrust his sword in his brothers side, vers.* 16.) could they have the heart to hackny out this Kingdome, to Husband the present Warre, and to spinne out the sword, only for their own Profits sake: Yet, believe mee, O *Ierusalem*, and take it *upon the word of a King*, *I* will seek thy good. Nay, take it under my *Hand*, Which is the greatest security I can give thee for the present, against the disloyall and unsubjectly diffidence of some distrustfull *Israelites*; Who though they slander us with an intention to subvert the Peace of *Ierusalem* in her *Liberty* and *Religion*;

Yet we say (and he would have his Subjects to Remember it) *we say, with a cleer and upright conscience to God Almighty, whosoever harbours the least thought in his Breast of ruining or violating the publique Liberty or Religion of this Kingdome let him be Accursed: And he shall be no Counsellour of Ours, that will not say* Amen.

His Majesties answer to a Remõstrance or Declaration, May 26. 1642. pag. 7.

Now time was, when a Kings word, and the Hand-writing of a King, would have passed without other security: (I enquire not what they will doe now) *and whatsoever the King did, pleased the People.* 2. *Sam.* 3. 36. His bare example was both a Law and a Demonstration. *Vita Principis censura est*: the very Life and Conversation of a chast Prince, is a good Sermon, and Preacheth downright at the Libidinous Subject: His *yea* and *nay* strikes dumb the Blasphemer, and Gods House is still the fuller for the presence of the Royall Majesty. It were a reproach to our Nation to let the King be the sole Pacifique.

'Tis true (and to *your* lasting Honours it will be spoken)

ken) that *you* have not suffered *your David* to tread the way of Peace, alone. Witnesse the *Dove* which you sent *at first* from this floating *Arke*; which, though it return'd not home unto you with an *Olive-Branch*; (as you might expect) though they answered your *Dove* with a *Raven*; which you expected not; yet wee have heard of your sending the *Dove* abroad, a *second time*, to discover *whether the Waters be abated*; (those Waters which King *David* complains of, that they overwhelmed him; and which in time, would rot and quite sinke the *Arke* it selfe) and to learne, whether the Deluge of Blood, which has now prevailed more then *an hundred and fifty daies twice told*, may yet find some hopes to fall, or runne into an Inundation of joy.

The Covenant, as is preteded of both Kingdoms.

However, if They, who first imbarqued this Kingdome for a Tempestuous sea, have not only torn down the sayles, but cut off the Anchor; as if it were all one to them, sink or swimme. If they, who first drew the Sword, have quite thrown away the Scabbard, with intent never to sheath it more, unlesse in the Bowells of their poor Brethren; yet this whole Kingdom, even all, whom ignorance, or malice have not left desperately blind, do plainly see, and can cheerfully attest, how pressing *You* are to rebuild the Walls of *Ierusalem*, and the Temple of Peace, (if it may be) with the *Trowell* only, without the supplement of a *Sword*. Yea, and they greatly rejoyce to see, how unanimously *You* are inclined to compassionate your Brethren; to preserve their Religion, and so, (that I may speak to you in your own words) to *Boye up this Church and State from ruine And Desolation*.

Nehem. 4. 17

Indeed, your *Brethren*, they are your *Brethren*, the sons of your Mother, who now Bleed in every Veine of this King-

Kingdome: The Fortunes of your *Brethren*, which are now wounded and sacrificed to the present fury of the Sword: The Wives and Children of your *Brethren* which are menaced with an ensuing Famine: yea, and many of our poore *Brethren* themselves, who are already overtaken with it, now crying aloud unto you for bread; (doe you not feare them from *Lambeth* and from *London* hither?) and who being imprisoned for no other Crime but their Loyalty and Allegiance, are there ready to starve for the Testimony of a good Conscience. O let your Charity be heard anon to our voyce, & to cry down their hunger; and that too, in some measure, for Their sakes, who are our Prisoners verjest Enemies; *viz.* that they may not be guilty of Murthering them in cold Blood. They also are your *Brethren*, according to the Flesh, and we have no warrant to promote or wish any mans damnation. But you have other *Brethren* in that great City, who are more at Liberty in their Bodies, but nothing so free in their Soules: I meane such who adhere outwardly to the Rebellion, though in their Hearts they daily curse the Authors and Fomenters of it; Those who deny Christ for their Wives and Childrens sake; and comply with the Times, not for Love, but out of Feare; just as the *Romans* who deified Diseases, or, as the *Indians* who now worship the Divell, *Non quòd amant, sed ne noceat*, that he may doe them no hurt. Yet these poor timorous Soules deserve some Compassion; They are your *Brethren*.

Upon occasion of their Petition, which was made knovvn in the Church and accordingly the Charity of the Congregation implored.

And then secondly *Religion*, it is *Religion* that now runs Retrograde; *Religion* that now lies a bleeding. The pure *Service* of our God blasted and scandalized with the name of *Anti.christianisme*: The *House* of our God converted into a *Denne of Theeves*; or, whatsoever Denne else you

know more savage. The Name of our God crucified and torne to pieces, and that too, I wish I could not say, as well by *Royalists*, as by *Rebells*. And therefore, I hope you shall not need a stronger conjurement then this: indeed I know not who can find a stronger then *Brother* and *Maker*: *For my Brethrens sake, and for Gods sake.*

We read at the first of *Kings* and the twentieth Chapter, that when *Benhadad*, and *his two and thirty Kings* had drawen out into the Field, and besieged *Samaria*, that *Benhadad* sent Messengers to the King of *Israel*, in a manner, to demand his whole Kingdome. *Thy Silver and thy Gold is mine, thy Wives also and thy Children*, (thy Servants) *even the goodliest are mine*, v. 3. Now can we imagine it to stand with the Honour of a King of *Israel*, to yeeld to so unequall Conditions? And yet yeeld he did. *According to thy saying* (saith he) *I am thine, and all that I have*, v. 4. Yet this (as God would have it, who can draw Good out of Evill) it would not content *Benhadad* and his 32 *Kings*. For perceiving the easinesse of the King, and with what Facility they had obtained thus much, They make this grant but a step to a fresh Demand, and now, they must have more. Even his men of Warre, his strong-holds, his Cities, his Forts and Magazines; yea, and the house of his God; *Whatsoever was most desireable and pleasant in the eyes of the King*, v. 6. Whereupon he begins now to consider the unreasonablenesse of their demand: collects Himselfe; summons the *Princes*, the *Nobles*, and *the Elders of Israel*, v. 7. whose generall Vote it was, by no meanes to yeeld to such inequitable and unprincely Conditions: *And all the Elders, and all the People said unto him, Hearken not unto them nor Consent*, v. 8. He did so, as they advised him: and the next newes is, *The Syrians are smitten twice by the sword of Israel*, v. 20. & 29.

If

If either the *Liberty* of our *Brethren*, or the *worship* of our *God* be demanded as a Prey and spoyle for the railing *Rabshakeh* or imperious *Benhadad*; the promise of private ease and an effeminate Peace, must not lock up the Sword within the scabbard, But let the King say then, as *Nehemiah* did, *unto the Nobles, and the Rulers, and to the rest of the People*, Nehem. 4. 14. *Be not ye afraid of them; Remember the Lord, which is great and terrible, and fight for your Brethren, your Sonnes and your Daughters, your Wives and your Houses*; and for the house of the Lord.

Thus did *Nehemiah*, who fought for Peace, and was forced upon a posture of Warre. And thus did *David*, who ever prayed for Peace, though sometimes with a Sword in his Hand. And that, *For his Brethren and Companions sake*: and *because of the House of the Lord his God*. Which leads me from the double *Act* to the double *Motive*. A *Motive* of *Community* and *Compassion*, and a *Motive* of *Piety* and *Religion*. But first of the *Motive* of *Community* and *Compassion*.

[*For my Brethren and Companions sake.*]

That is, (as I told you at first) for the *Liberty* of the *Subject*. A thing which at this day is invaded, nothing more; and yet nothing so much pretended to make the Invasion good. *Liberty*, which is so often acknowledged from the *Quill* of an *Eagle* to be the proper *Birthright* of every true Subject (indeed though *David* offer us a kindly shelter from the scorching heat, under the *Branches* of his *Royall Oake*, yet he denies us not the *shade* of *our own Figge tree*: And then, is it not fit, that we agen should convey some sap and moisture to the *Root* of *that Oake*, that so his *Branches* may still *flourish* and protect us? Is it not fit, that we should returne and afford him some *shade*, yea, and reach him

himselfe *Fruit* too from our *Eighrees*? Thou canst not be said to rob thy selfe, when thou giveſt *Cæsar his due*; *Tribute* doth no way diminish or undermine *Liberty*.) I say, *Liberty* (notwithstanding the former Benefit) is now armed to cut the *Throat* of *Liberty*, and made the only *stale* to bring in *Slavery*.

Quidam ut Imperium subvertant, Libertatem proferunt; si subverterint, ipsam aggredientur. The Historian writes as a Prophet of these times.

In Paradox. Now Liberty, it is ill defin'd by *Cicero* to be, *Potestas vivendi ut velis*; to be a Power of doing whatsoever seemeth best in our own eyes, without Check or Controule. (and such a time there was once in *Israel*; but 'twas, when there was no King there) no. true Liberty consists in an orderly subjection of the will to Law and Equity. It is indeed (as the *Civilians* tell us) a Natural faculty, *Facienda quod libet, facere licet*; but then with this following restriction, *nisi si quid vi aut Jure prohibetur*. And *Excepto si quid Masuri Rubrica vetavit*; so *Persius*. And then, as *Seneca* informes us, speaking of the state of Rome, in the times of *Livia* and *Augustus*, *Salva esse Roma non poterat, nisi beneficio servitutis*; So, give me leave to construe Servitude into a Subjectly Obedience, and I will say, that neither can this *Island* ever be safe, but through the benefit of such a Subjection.

L. libertas. F. de stat. hom.

Indeed, take away the Boundary of the Lawes, & what is this but to erect a Tyranny within every breast; if that question be rightly put, (as I conceive it is) *What is Tyranny, but to admit no Rule to Govern by, but our own Willes*. Take away our *sub* and *super*, the Power of Dominion, & the Right of subjection: change but Liberty into Licentiousnesse, and you open the floodgate to that impetuous

mid Torrent

Torrent, and that now justified and experienced truth, which has been twice or thrice Honour'd with the Quotation of a *Prince*, though to the great Dishonour of the Author; *viz. Lust will be a Law unto it selfe, Incest will be a Law, and Theft will be a Law, and Rapine will be a Law, and Murther will be a Law.* Incest and Theft, and Murther, are these the wholsome good Lawes which we have so long looked for? Yes, these are the unlucky, the illegitimate brats and spawne of our teeming Rebellion. *Silent inter Arma Leges, Fides Pietasq.* If at any time, 'tis now, that we may behold the Triumphes of Sedition and Heresy, Profaneneſſe and Blasphemy enthron'd, and the High-noon of Violence and Oppression. Which since they cannot but fall heavy upon *David's* Brethren and Companions, therefore is it especially that he so earnestly prayes & sues for Peace upon *Ierusalem*; *For my Brethren and Companions sake.*

He calls them *Brethren* who yet was their *Father*, and deignes to be a *Companion* to those whose *Master* he was. As *Majesty* doth become the Person of a *King*, so likewise doth *Affability*. The Men of *Merrie*, who dare no longer look their Soveraigne in the Face, after the Solemnities of the Inauguration are passed over; what do they hereby, but Rob the King of his *Humanity*? And those on t'other side, who think a little Bowing off the Hat, and a *Good morrow for all day*, Respect and Reverence enough for the *Lords Annointed*; do not they Pillage him of his Divinity? Princes are *Gods*, to reach us, not to Play with that holy flame which at an awfull distance Warms, but Burns upon too neer & bold Approaches: But Princes, they are *Men* too, to teach them from the Humility of their own mould to Compassionate, and not to overlook their Brethren.

Now our Pity and Compassion, on a rich endowment,

and

and choyce affection of the Soule, becomming us, both as Men and Christians; and of which the very Beasts are Capable; insomuch that if *Balaam* smite his Asse without a cause, the dumb Asse doth not want a Tongue to reprove him of Cruelty. How much more then ought we to Compassionate our languishing brethren, when we are bound to be merciful to our fainting Beasts? *For my Brethren and Companions sake*: me thinks this verse carries an *Especially* in it: *Especially* to Pray for Peace, because of *Them*. For howbeit that Christian Love be due to all from all men, yet is not *Grace* so thwarting and Crosse to *Nature*, but that it will allow our Affections to settle more upon One, then upon another. There is an *Especially* to them of the *Houshold of Faith. Galat. 6.* 10 *Especially doe good to them.*

Yet that it here to heale up the Wounds, and to repaire the Breaches of a *Kingdome*; Yet, so farre as it doth not impaire the Honour and safety of the *Republique*, you are to be allowed and cherished in your more singular Care and Affections for the Peace of your own particular *Countries*. We may be very Loyall *Subjects*, and yet be very Loving *Neighbours*, even *Christ*, who was a most indulgent and tender *Master* to *All* his Disciples, had yet his *Beloved John*, nor doth his Bosome lye open for every one to leane upon. If at any time you find him Bemoaning the Vnthankfulnesse of *Corazin* and *Capernaum*, yet you shall see Him downright to Weep over the Ingratitude of *Ierusalem*. We are bound by the Badge of our Christian Profession, to Compassionate the miseries of Gasping *Germany*. We have *Brethren* there, whose sad and wofull estate implores and Commands our Pity and our Prayers for them. And yet, Thus hindered not, but that we might, yet while, have

advan-

advanced our Compassion over the miserable Condition of Bleeding *Ireland*. Nor doth This hinder but that we are still to keep a Choyce Reserve of Teares and Prayers, for the Peace of our distressed Mother *England*. *England* at this day, you may behold her weeping for her *Father* and her *Sonnes*; for her *Head* that is crowned with Thornes; for her *Two eyes*, the *Universities* of this Land, which grow dimme & darkish; (God keep them from being quite put out!) for her *Hands*, the Courts of Iustice, which are Palsy-shaken, and scarce able to hold the *Scales* and the *Sword*, for her Feet *viz.* the Cõmon People, who are carried away like Sheep without a Sheepheard, *Non quò eundum, sed quò Itur*; wandring up and downe in the By-paths of Ignorance and disobedience. *O ye that passe by*, All ye that beare good will unto *Zion*, Come and lend us here your Teares and your Prayers; *For your Brethren and Companions sake*, O Pray for the Peace of this Ierusalem.

1. *For my Brethrens sake*. My Brethren, not only those who dwell within the Walls of Ierusalem; but also those who Visit her from abroad: The Faithfull, be they of wh t Place or Country soever, never so high, or mean in their Condition, they are all Brethren, and Christ himselfe is but our Elder Brother: the Root of this our Consanguinity (if I may so call it) and neer Allyance unto Christ, springing from our obedience to his Fathers Will. For *whosoever* (saith he) *shall doe the will of my Father which is in Heaven, the same is my Brother and Sister and Mother. Mat.*12.50. For my Brethrens sake therefore; *i.e.* inclusively, for Christs sake too, (a strong melting conjurement) for Christs sake, let us Pray for the Peace of *Ierusalem*. But then secondly, *For my Companions sake*. And here's another *Especially*; a Gradation above Brother. Indeed, every one that I acknowledge to be my *Brother*, I do

 not

not presently think it meet and necessary to make him my *Companion*. All men are not made for *Jonathans*; nor doth a nearnesse of Blood conclude infallibly a nearnesse of Affection: And though in latter ages there have still beene such, who under the name of *Gavestons* have gone about to teare even the most *faithfull Servants*, from the side of Majesty; yet certainly, as it is Wisedome in *Princes* to admit *Favourites* near them, who may receive the shafts of Envy upon Themselves, which otherwise would light upon the Sacred Person of the King; (there being no Kingdome upon Earth, without its Male Contents,) So is it but Iustice in Vs to submit, that they may freely Chuse their owne *Companions*; Least by forcing the contrary, we bereave them of a Right which Nature grants unto every Creature; and *deprive them of that Liberty, which the meanest of their Subjects doe enjoy*. Some time or other, it must prove ill with that State, where the Prince is necessitated to such *Companions*, whom he cannot but suspect for *Spies*.

But King *Davids* Companions were not such; But Those, who, when Rebellion had driven him from the Gates of *Ierusalem*, forcing him to *Passe over the Brook Kidron*, and so *toward the way of the Wildernesse*; stuck close to their Lord the King, and followed him both with their Lives and Fortunes, like so many most Loyall *Ittai's*: each of them *Protesting*, as good *Ittai* did. *As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in Death or Life, even there also will thy servant be.* And therefore for these his *Companions* sake, that Their Loyalties might be remunerated, and their Fortunes, which in maintenance of the Kings Honour have been Plundered, Sequestred, Sold; That These may be again Repaired; no marvaile, if *David* so heartily wish for Peace. Which

2. Sam. 15. 23.

Vers. 21.

Which *Motive* answers tacitely to an Objection, wherewith some of the Malignant ones were armed: For what say they, doth He pray for the Peace of *Ierusalem*? and would he have *Vs* pray for it too? 'tis wisely and politiquely done of him: It seemes then, he would gladly change his *Brumble* into a *Cedar*; and have the needles pick'd out of his Crowne, enjoy his Wives again, his Baths, his Vineyards, all quietly unto Himselfe, and sit upon an unmolested Throne: He doth not like these *Absolons*, these uncircumcised *Philistins*; nor would he be troubled with more *Goliahs* or another *Saul*. To this King *David* answers, and testifies to all the World, that he Wishes and Seekes for Peace, not so much for his Owne sake, as for his good Subjects: not so much that He might enjoy his Ease, as that God might have from Him and Them, a greater measure of Glory and Worship. Which leads me to my *second Motive*, and the more eminent of the twaine, a *Motive* of *Piety* and *Religion*: as being Asterisk'd with a Note of specialty and Gradation above all the Rest,

{Yea, *Because of the House of the Lord our God.*}

The first *Motive* look'd naketly upon the *State*: This second most properly upon the *Church*: unto both which we are all bound in duty, by so near a Relation, that, 'tis observ'd, *the selfe same men, which in a Temporall respect make the Common-wealth, doe in a spirituall build up the Church.* The *Church* and *State*, they are the *Moses* and the *Aaron* of *Israell*: Or, what if we should call them the *two Tables*? Cut off the *Church*, and you lay your selves open to that Reproach of being only, *second Table men*; Cut off the *State*, and you pretend to give *God* so much, that there is nothing left for your poor *Neighbour*.

But

But there is *Domus Davidis*, and there is *Domus Dei*; both in this Psalme. Gods House, and the Kings are joyned together by that wise Builder, *Solomon*; Nor shall he stand in need of any Curse, that goes about to Divorce them. *Pro Aris & Focis*. The *Roman Eagle* was never taught to speake other Language in the Field: And that more *Christian* Impresse of our *Chavalry*, *Pro Regno & Religione*, it were a shame for us, only to weare so right a *Motto* in our Ensignes. No: they who ingeminate that Cry, the *Temple* of the *Lord*, the *Temple* of the *Lord*: let them Silence the latter voyce, and Proclaim in its Roome, the *Gates* of *Ierusalem*; *The Temple of the Lord, and the Gates of Ierusalem*, they are not so long-winded a Note, nor so large a Cry, but we may speak and linke them in a Breath. Then only can we expect it should go well with a *Kingdome* when in the Phrase of learned *Sempil* a Scottish Knight, (and I would to God that all his Countrymen were of his minde) *When the Church Courteth it, and the Court Churcheth it*. And you will say, there is as little Treason in those words of a most Reverend Father in our *Zion*, who, like Saint *Paul* still preacheth it in his Bonds, calling earnestly upon *You*, *That when You sit down to Consult*, for the Common-wealths sake, *You forget not the Church*; And as earnestly upon *Vs*, *that when we Kneel downe to Pray*, for the Churches sake, *we forget not the Common wealth*.

Preface to King *Iames*, before his Book against Sacriledge.

Arch-bishop of *Cant.* in his Sermon upon Psal. 122. 6.

Indeed a *Common-wealth* without a Church, without Religion, even the very *Atheist* will cry this downe for Paradox. Who though with *Davids* Foole, He himselfe *say in his Heart there is no God*, yet he is Wiser then to speak it out, among the common People. *Religion*, he takes it for a convenient Property at least, a necessary *State-Bugg-*

Beare;

Beare; and if the ignorant multitude should not be Awed (thinks he) with the pretended *notion* of a *Deity*, it were impossible to keep up the Port of publique Spirits. No Flourishing Common-wealth then, by the Confession of *Atheists*, without this *Palladium*, without Religion. And as for *Religion*, 'tis the Voyce of all Christendome, that it will starve and dye, unlesse it finds a support and nourishment from the *Common-wealth*. The *Vine* which only Creepes upon the Ground, how subject is it to be trampled on, and trod under Feet by the *Caledonian Boares*! Whereas when it is bestowed and propped up with Poles, or climbes up on the Branches of an *Elme*, it doth not then only Lodge its Grapes in a safe Bed, but likewise helpes to Build up an Arbour with its Leaves, for each *Israelite* to sit under.

The Truth is, Preach we may till our hearts ake, Preach at both kinds of Rebellion, as well that against the *King* (and 'tis possible such an one may be, whatever some teach to the contrary) as the other against *God*, Command Obedience to *Gods* Lawes; yes, and to the *Kings*: But then our Power of Commanding is not *Coercive*, in the Kings Name, and Under paine of loosing Life or Liberty: But *Declarative*, in the name of God, and under paine of loosing Body and Soule. Which denouncing yet (such is the blindnesse and hardnesse of mans Heart) is undervalued by the Former; and will prove but *Brutum Fulmen*, unlesse you that are *Masters in Israel* doe Countenance the *Ministers of the Gospell*: and surely, that is not done by making them Poor and Contemptible. Should you shave the Crowne of the *Prophets*, and denude them of their Ornament; *Children* would hardly be kept from calling them *Bald-pates*; and then how shall *God* be kept from sending his *Bears* among those *Children*? The *Pulpit* must be

back'd

back'd and seconded with the *Tribunall*, or *both* will smile. And if the great Courts of Justice, as well as the Holy Mount of God, if the grave *Magistrate*, as well as the painfull *Minister*, doe not now especially plead the Cause of Religion; *Alas!* I pray God we doe not shortly come to that miserable Comfort, of an *Anglian Fuisse*: Time was when We were a *Church*; time was, when this was a *Kingdome*.

I hope there are none here, who long to hear an *O yes* in the Market place, or to see a *Si Quis*, set upon the Doores of Gods House, inviting any man that can but read distinctly, to take this House into his Care. Is none here (I hope) who with a Reverse of those dayes, in the first of Queene *Elizabeth*, when (as we may read in her Injunctions) some Ministers (because they were but meane Readers) *were injoyned to peruse over before, once or twice, the Chapters and Homilies, to the intent they might read to the better understanding of the People.* And since there are none such here, I hope again, they will not the least way countenance or suffer them any where else, who go about to rob the *Bride* of her *Dowry* (as Saint *Chrysostome* calls the maintenance of the Church) and to bring in *Boggery* into Gods House, which will bring in *Ignorance*, which will bring in *Barbarisme*. For, is not that *Religion* like to prove a fine *Child*, which hath *Ignorance* for it's *Mother*, and *Poverty* for it's *Nurse*?

Injunct. 53.

And here (*Fathers* and *Brethren*) let me tell you, 'tis happy for your *Sion*, that *David* and his *Worthies* become her Champions. For should Ye of your selves, If the *Sons* of *Levi* should become the *only* Advocates for their poor *Mother*; If they *alone* should Petition for the House of the Lord, that it may not be thrown out at the *Windowes*, But

that

that the just Rights and Ceremonies of *holy Church*, which preserve even the Substance it selfe, (as the Bark the Tree, or as the Hedge the Field,) may be Themselves preserved from Violence and Ruine; should They *alone* Petition, in the behalfe of their Maker, that the Lord of Heaven and Earth, who hath given to all Creatures, not only whereby to Live, but wherewith to Frolique, (*Figg-leaves* could serve to cover our Forefathers nakednesse; yet he has given the *Silke worme*, and the *Golden Fleece* to thee:) That this Liberall Creator may not be pinch'd, put to Board-wages, pittanced and Dieted in his Service and Servants; should They *alone* sue for this, as if he had no impious *Belshazzar* may be suffered to seize upon the Vessells, and sacred *Vtensils* of the Temple; There would be those, to take them short, with, *Pet. take go much upon you, ye Sonnes of Levy* and have invented a Scarre-crow, yclept *Sacrilege*, only to keep up and secure your Owne Pomp and Luxury.

But consider wee a while, the Vanity of these men. For doe not Sixt *Sandell* so roundly of such a *Sacrilege*, riding in the same Equipage with *Idolatry*, if not Abbie in *Rom. 2. 22.* Doe not the Primitive Fathers with one voyce declaime highly against the *sinne of Sacrilege*, and of large days, has not many a pious *Founder* Curse in the heavy Judgements of God, Preached woefully against the *sin* of *Sacrilege*, proving the truth of *Salomons* saying from the ruine of whole Families, *viz.* That *It is a snare to devour holy things, and after Vows to ask Advice.* Prov. 20. 25. And lastly, (as noble learned *Antiquary*, whom therefore I doe the rather quote, because he was no Clergy-man) in his *Dissertation de Decimis* a Book, 'tis pitty 'tis so cast up, is from the World, and made of no more publique

view,

view by a Reprint) does not be proved an ignorant and most plainly that there is scarce a word in all the Psalme, but strikes against those [illegible] in Possession. This brings to mind that Psalme, most wherein all the lines of the Prophecy give a deep delicate cure? Our *English Tacitus* reports of the Reigne of King *Stephen*, that notwithstanding the miseries of Warre which continued in an extreme height throughout all his dayes, yet there were more Religious Houses built in his Reigne, then in an hundred years before. *Which shewes* (saith he) *the Ghost of Pietie were now Imaginary*. And so zealous were they in those ages in promoting this kind of Pietie, that if there had not been a single Remora found out (as in like case there was once by Magos at the building & beautifying of the Tabernacle) by way of *Mare-mine*, to Edm. It is conceived they would have deck'd all places with their hallowed Temples, and converted our whole *Island* into Holy Ground.

Daniel in the life of King Stephen.

Now I think there is no man, but will grant that this same Hop might seem as just in King *Edward*, as in the Emperours *Constantine* & *Valentinian*, who did almost the very same before them in Spirit over unto the Crown that Hoa magna and the seduents of the Subject, which begunne no lesser by Usurpers coining themselves into Religious and Ecclesiastical Counsels. And I conceive it will not be denied neither, That which is acknowledged by a Loyall Pen in this University, *That the Mains in willing the ruine of the Church, which they called Antichrist, they should subvert more Reformation*. Mistake me not, I say, I am far, I do not say, if any such there be, is alienated from the Church, but which said

Preface before the true Subject to the Rebell.

ctifies in it. Why, that great Statesman and Politician of his Time, within this last Century, who was so earnest to raise himselfe a Name upon the Ruines of the Church, could not prevaile so far, as to wish the then prevailing Faction, as to get them to shift for, That the Lands of the Church, which they unjustly laboured to Alienate unto Themselves, might yet be Alienated from the Church. And again, *should submit to a Reformation*, not such as would Feed all the Lampes of the Sanctuary with Oyle alike, making no distinction between a Torch and a Taper, between the Golden Candlesticks and the Brazen ones. But such an one, as takes Order that every Lamp may have proportionably its Oyle and Light in due Measure and in due Season.

Great talke has been of Abuses and of Reformation. But Woe unto such who make Beams of our Motes; who call every spot in the Moon a total Eclipse, and try every Peccadillo in private Members of publicke Capitall to the whole Body. But then again, much more Woe unto such, who fancy & find Abuses where there are none. Who being well read in the *Bible*, Cousen the Church for no other end but to get her Meales. Let them take heed, that the *Jewes* do not rise up in Judgement against the men of this Generation, for They only Bought & Sold in the Porch of the Temple, they did not Buy and Sell the Porch & the Temple too. It is not for me to plead in *this* Place, that we are the *Kings Subjects*, as well as *Gods Ministers*; And, that the Lawes of the Land have not the spread Eagles two necks, nor *Janus* his two Faces, to look East upon the Rising *Laity*, and to reflect a Westerly Glance upon the declining *Clergy*. No. The Great *Charter* of

 England

England casts an equall Eye, and gives a just Protection to us Both. Though, with humblenesse, and in all submission be it spoken, *Jacobs* Right hand seemes to be laid (though some, as once *Joseph* did, call to him to remove it thence) upon the younger Child, *viz.* the Church: (the Church is the younger Child: *Ecclesia est in Republica, non Respublica in Ecclesia*, is *Optatus*; And Nature first calls us Men, ere Faith speaks us Christians:) And the first blessing in the very first lines there, is *Pro Ecclesia*; *We have Granted to God, and by this our present Charter have confirmed for us and our Heires for Ever more, that the Church of England shall be Free, and shall have all her whole Rights and Liberties inviolable.* But proofes of this Nature come not so properly, perhaps, within my spheare.

Gen. 48. 17.

Compare this with the Kings Oath *throughout*, taken at His Coronation, as it is cited out of the Records of the Exchequer, by His most sacred Majesty *Himselfe*, in his Answer to the fore-quoted Declaration.

My chiefe businesse therefore shall be, to Remember you, that, not without the Great hand of Providence, these *Hopes of the Prophets* (as in divers former Parliaments, so Now especially) have been miraculously Reserved for You. Now, how can you look upon the *Houses* of the Prophets, and Forget the *Sons* of the Prophets? They that sit and Consult in *Ramah*, cannot, they cannot but Remember *Bethel*. And when the Master is pleased to come into the *Harvest* field, surely it is not to Rob the *Labourers*, but to Remunerate them.

For otherwise should you go about (as God forbid I should dare to think so) to barter away the Glory of Gods House, to buy the Peace of your Own; should you seek to destroy with a Breath, a worke of sixteen hundred years; And endeavour to appease *Simeon* & *Levi* with the Threatdome of *Jacob*, the Rage of your Brethren with the Ruine of our Fathers; bringing their Gray *Heads* with sor-

row unto the Grave; How Cheap soever at first you might think your Bargain, I am afraid to tell you, how dear at last you would find the *Covenant*. Iudgement, you may begime it at the House of God, but then it will never leave, till it have over run the Common-wealth. A Parity in the *Church*, will usher in an Anarchy in the *State*; and the Multitude, that innovating, unsettled, inconstant Creature, will find in time, as little use of a *Peerage* as of a *Prelacy*. Yea, and what if they should Aske you, as once they did, Where was the *Gentleman*, when *Adam* eat his Bread in the sweat of his Browes? I feare me this Knot, if they should ye at once, would cost you all the drawing of your Swords to Cut it. For my part when I consider how *Moses* upon his Death-bed, Blessed the substance of the Tribe of *Levi*, in bestowing a Curse, even the Curse of the Sword upon its Enemies. I cannot forbeare, but I must make this Application, and think, That therefore God now suffers us to endure the longer banishment by means of the Sword, from our *Own Houses*, because, when time was, we were so cold and feeble in defending *His*. *Kuriakon*, a *Kirke* or Church, the very name of the House speaks the Lord and Master of it: Which since it is a name too, imposed (saith *Eusebius*) not by man, but by Himselfe, who is Lord over all, methinks we should never mention, nor never look upon a Church, but with joy and Reverence we should be mindfull of the Owner: *David's* Companions did but name it unto him, and presently it puts him upon a *Iubilee*. *I was Glad, I was glad, when they said unto me, we will goe into the House of the Lord. vers. 1.* It was joy enough (one would have thought) for him to see his Brethren so at Vnity among Themselves, but to find them thus

Deut. 33. 11.

an amity with their God too. This makes him Tune his Harpe unto a higher Key, *Ps. 122.* I was exceeding Glad at this. Indeed, it is the House of the Lord, and our meeting here, which makes the name of Brother and Companion sweet unto us.

In a word, You see, how that Gods House was an especiall motive unto *David*, both to Pray and Seek for *Ierusalems* Peace. And you see agen how this House of God has been made by some a black Incentive for a most unnaturall Warre. Are there not those who cruelly goe about to dye the Churches *white* Garments in the Gore *Blood* of her Sonnes? And God put into your Hearts that which this Warre is an end, she may never find cause to wash them in her own *Teares*, unless they be in Teares of Joy and Thanksgiving. Are there not such who think it a mean Sacrilledge to steale Flesh only from the Altar? And therefore have they not in diverse Places rav'ed thence the Priest too? O Let it be your Pious and Worthy Care, to restore them Both. Methinks I see here, so many men almost so many *Obed-edoms*. Be ye therefore like that good *Obed-edom*. Do but receive *Gods* House into *Yours*, & God shall one day receive *Your* House into *His*. Do but ye admit Christ and his Disciples to come under *Your Roofe*, and he shall receive you and your Brethren into *His Joy*. Every day shall wait upon you with glad Tydings. And *Dionisius* Dreame of a Golden-head, arising behind upon his shoulders, shall be unridled in the Peacefull and Golden times which will succeed this Bloody and Iron Age. Be we but content to wait Gods leasure, without murmuring and distrust, here in his Own House, & we shall behold the *Buckler* of the North, and *Sword* of the West meet, and

Deut. 33. 22.

concen-

concenter Triumphantly in the East, and there make up a Wreath of Bayes, and a Chaplet of Roses, for that Head which has so long been Crownd with Thornes. Yea, and he will Crowneus All, with his Mercy and Compassion here, in his House *Militant*; and with Glory and everlasting Peace in his House *Triumphant*.

AMEN.

FINIS.
